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WEEKLY REVIEW.

—The *Indu Prakash* has returned to the subject of the recent trial of Davies and Cunningham in the High Court for the murder of a native near Belgaum. His review of the evidence and remarks upon the case fail to convince us that we ought to side with him in denouncing judge and jury. He is much displeased with the jury for having declined to hear the counsel for the defence. If they had declined hearing the counsel for the prosecution, or evidence militating against the accused, we should understand better the ground of his displeasure. It is not partiality for the prisoner, to decline hearing the defence of his counsel. It would have been better in this case if the counsel had been allowed to plead; our contemporary would perhaps have been helped by his remarks to get a clearer view of the case. The man who was killed was evidently one of a mob that were following the two prisoners; if the blow that caused death had been inflicted in the village, at the liquor shop, it would have looked more like design; but the soldiers had left the village and were making the best of their way to camp; the villagers pursued them attacking them with whatever came to hand and so injured one of the men that the other had great diffiulty in getting his comrade back to camp. It seems to us that these soldiers felt themselves to be in great danger, and that the fatal blow was given under the idea that it was necessary as a means of self-defence; certainly it would not have been wonderful if instead of the one native killed, the two soldiers had been despatched. The conduct of the soldiers was unquestionably bad; in one sense they were responsible for all that occurred, for they had no business in the village, drinking and brawling, and snatching away the weapon of a policeman. They deserved very severe punishment, and it is a pity they were tried on a charge that did not allow of its infliction. It is possible that their conduct was even more outrageous than we suppose it to have been; but in view of the evidence submitted, we do not see that the High Court is to be vilified because they were not found guilty of murder.

—There is now uninterrupted Railway communication between Calcutta and Jubbulpoor. The line from Bombay to Jubbulpoor would probably have been open by this time, if it had not been for three bridges of immense difficulty that have to be constructed between the present terminus and Jubbulpoor. There is an extension of the line to Hurdah, nearly ready. For some time to come our communication with Calcutta will be via Nagpore and Jubbulpore, between which places occurs the only break in our through line.

—We understand that a petition to Government, has been received from the Mahomedans of Dhoolia, complaining that they have been required by the authorities to conclude their festal tom-toming at 10 o'clock nightly during the Mohurrum. The Magistrate of Dhoolia maintains that he is justified by the Penal Code in issuing the order complained of, as the noise would be a serious disturbance of the public peace. We are glad to learn that this view of the matter has been upheld. We here take the opportunity of withdrawing what we said a month or two ago that the Magistrates were powerless to put a stop to these nocturnal festivities. The Penal Code clearly invests them with that power. It would be a welcome piece of intelligence to thousands in Bombay could they learn that the Mussulmans were not to be allowed to make night hideous and sleep an exile, during the Mohurrum.

—By a notification in the *Gazette of India* it appears that, in the opinion of the Governor General in Council, Missionaries of all denominations are to be exempted from the License Tax, as they do not hold any office or employment of profit within the meaning of the Act.

The Committe of the Evangelical Alliance have issued an Invitation to Parents in all Countries, to unite in prayer on the 12th of June next for spiritual blessings on their children. We shall refer to the subject again as the day draws near, and hope to give notice of a meeting for the purpose mentioned.

We are happy to mention the arrival of Mr. Arthur O. Gillett, who left England in the expectation of laboring as a colleague of Mr. Cassidy in Poona, intelligence of whose death had not been received in England when Mr. Gillett left. He will probably see his way to re-establish the school conducted by the late Mr. Cassidy, and take up the mission work which he prosecuted. Mr. G. is a graduate of Mr. Spurgeon's college, and before leaving was commended to the Lord at a special meeting, by Mr. Spurgeon's congregation.

Mr. R. Mackinlay, Army Scripture Reader, left for England by last Mail, under medical advice, his health having been impaired by nearly ten years of unremitted labor in this country. Mr. Mackinlay possesses in a very high degree the esteem and confidence of all who know him intimately, and who have had opportunity of perceiving the earnestness, prayerfulness, fidelity and selfdenial with which he has prosecuted his work. The blessing of the Lord has richly followed his efforts, and there are soldiers and non-commissioned officers in different parts of the Presidency who can testify that they have been either brought to the knowledge of the truth, or greatly quickened in their desire to serve God, by his faithful labors. One of those whom he has been the means of bringing to Christ, is now serving the Lord as a Scripture Reader. We sinceerly hope that Mr. Mackinlay may be soon restored to health and vigor and enabled to return at no distant day.

We are happy to mention the arrival of a new City Missionary, Mr. Poole. From Mr. Poole's antecedents and recommendations, it is believed that he will prove, by the help of God, a valuable addition to our staff in Bombay.

We have been favored with a circular regarding a Benefit Society proposed for Bombay. The object is to enable persons of moderate means to secure to themselves during sickness a certain monthly payment, medical attendance and medicines, and to make provision for funeral and contingent expenses. A member aged 25, by paying Rs. 3¾ monthly to the fund, will secure Rupees 40 monthly during sickness, with medical attendance, and, at death, leave Rs. 200 for funeral purposes. There are four classes, and the instance given is of the highest. In the lowest, the amounts received are one quarter of those first mentioned.

We believe, with the gentlemen who sign the circular, that such an institution is likely to prove a great boon.

God has endowed us with foresight and if we do not take the future into our calculations, we have to suffer grievously for it. In determining his scale of present expenditure, a man must take into account, not merely his present salary and present requirements, but the income and expenditure of future days of sickness. If a wise man, he will lay by in store for future straits. But an extraordinary measure of sickness will fall to the lot of some, and others will enjoy an exemption from it. It is then the part of wisdom for these men to put their savings into a common fund; then, if a man by his stubborn good health fails to get the benefit of his savings, he has the consolation of knowing that his more afflicted neighbour will be the better cared for in consequence. The system of course will work best where there is least selfishness involved in it; as long as the world is what it is, it cannot be expected to work perfectly; no one, however, can say that there is anything Utopian about it; as a matter of fact such Societies have been found useful; and we can hardly doubt that this Benefit Society will prove what its name imports. The Society will be organized when two or three hundred persons have put down their names.

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QUEEN ELIZABETH AND THE RUBRIC.

Her Majesty is to issue a Commission upon ritual observances in the church. The enquiry will be limited to the interpretation of the Rubric relative to the ornaments of the minister and church during divine service. After all a decision in a court of law, will be of more immediate importance, and this we are likely to have soon, proceedings having been instituted against Dr. Maconochie of St. Alban's. His defence has been undertaken by the Church Union, who number about 5,000 'banded together for the defence of the doctrine and discipline of the Church of England.' The Committee of the Privy Council having ruled (Liddell *versus* Westerton) that "the same dresses, articles and utensils which were authorized in the first Prayer Book of Edward vi. may still be used," and "that articles not expressly mentioned in the Rubric if consistent with and subsidiary to the service" are allowable, it is by no means certain that the appeal about to be made to a court of law will terminate in the condemnation of the Ritualists. It appears that the legal question all hinges on this, Whether clergymen are bound by an Act passed in the first year of Queen Elizabeth, or by one passed in the second year. And the fact that those who are opposed to Ritualism, ask that the Rubric which precedes the morning Prayer may be amended, looks as though they felt that the letter of the law were against them. It seems marvellous that the question whether the Ritualists may be allowed to Romanize the church of England and undo the Reformation, should be suffered to hinge upon anything so trifling as a mere sumptuary law. There are those in the Church of England to whom the great question in every controversy, is not, what says Queen Elizabeth or what says the Prayer Book, but what says the word of God. They feel that all matters which can be determined by an appeal to the Scriptures, must be so determined. They would give up altogether their greatest vantage-ground were they to allow the contest to turn on what was thought proper by Parliament in a particular year of the 16th or 17th century. What is right in the sight of God, that is the question for these days, and for all days. When religious liberty was unknown, religious obligations were imposed by those in power, and subjects might not inquire if they had a Scripture basis or not; or, if they did, they paid the forfeit of their lives for their audacity. But it is certainly not lawful in these days to bring the enactments of a former age so to bear upon Christians in the Church of England, as that they shall be constrained to shut up their Bibles, violate their consciences, and allow the Mass to take the place of the Lord's Supper. When it comes to this they will remember our Lord's words, which we quoted in our issue of March 23rd. "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them which be in Judea flee to the mountains." They will go forth to Jesus, without the camp, bearing his reproach. They will refuse to have fellowship with the unfruitful works of darkness.

The Evangelical portion of the church of England, if we take the *Christian Observer* as an exponent of their views, are very much disposed to regard the Bishops as accountable for the rapid progress of Ritualism, and are beginning to enquire whether the Church would not be better without Bishops altogether. An article in the March number of the *Observer*, entitled "The Ultra-Ritualists and this Protestant Church and Nation," examines the recent charges of the Bishops of Oxford, Salisbury and London, and shows that so far from coping with the great difficulty of the hour they really strengthen it. The writer then uses the following language:

"With such facts as these before them, they (the Bishops) must not be surprised if laymen begin to ask themselves, what is the use of the Bishops as the public guardians and protectors of the doctrines and discipline of the church? If they are powerless to restrain the encroachments of their inferior clergy, and are unwilling either to defeat or to silence those who repudiate her doctrines and profane her offices, might not these revenues be more usefully employed? Many openly confess that they cannot see why their Lordships' functions, if this is all they can do, should not be as well discharged by men in a less exalted position. They begin to ask, If a priest can baptize why should he not confirm? why should he not consecrate? why should he not ordain? why should he not, if thought necessary, form a member of such a tribunal as might hereafter be constituted to deal with questions of doctrine and discipline? and why should not the surplus revenues of the Episcopacy be applied to the augmentation of poor livings? When such sentiments as these have taken hold of the public mind, it is time for the Bishops to bestir themselves It requires no prophet to foresee either that there will soon be a revolution in the church, or else a destruction of the edifice which will bury the Bishops beneath its ruins."

This is remarkable language, and such as the writer would probably have shrunk from, twelve months ago. But matters are moving now with great rapidity. As Ritualism hastens to maturity, an impulse of equal power takes hold of the Protestantism of the Church of England. As for putting the Bishops out of the church, that is hopeless; the only course that we can see is the formation of a Free Church of England, with a revised Prayer Book. To this, in itself, there would not be, we think, on the part of many, a very great objection; but there would be an unspeakable repugnance to the thought of leaving the Ritualists in alliance with the State and in the possession of all Church revenues. But the arguments for the formation of a Free Church of England are incomparably stronger than those that led to the formation of a Free Church of Scotland.

Mr. Poynder, writing in the *Christian Observer* says: 'We need a second reformation to get rid of all remnants of Popery.' If these remnants are pertinaciously retained, instead of being unceremoniously cast out, they will be sure to prove a millstone about the neck of the Church and sink her at the last?

With regard to Episcopacy, that excellent divine and commentator, Thomas Scott, is quoted:

"It appears to me that neither Episcopacy nor any other species of Church government, can be proved from Scripture to be *exclusively* of Divine authority. But a moderate Episcopacy has many and great advantages to recommend it: and the high claims of excessive authority, which soon began to be advanced and exercised by bishops and lordly prelates, of different titles, and all the abuses of anti-Christian tyranny, supply the best arguments to those who would entirely exclude that order from the Church. In this, however, as in other things, very much remains to be remedied and rectified, among every description of Christians, before matters can be reduced to the Scriptual standard." (Acts xx. 17, 20, Obs.)

We cannot resist quoting an additional passage from Scott, where he is speaking of the Fall of Babylon. It seems to have been written for the day in which we are living, and there never was a time when it deserved more attention than it now does:

"How fervently should we pray that God would illuminate all Bishops, Priests and Deacons, with the true knowledg and understanding of his word, and raise up rulers and reformers, who may contend as firmly, perseveringly, and successfully against this vile merchandize (trading in men's souls) as some truly honorable and philanthropical persons have done against the accursed slave trade! For when Christ shall come again to drive the buyers and sellers out of the temple, he will have much to do in various other places besides Rome. Many of these spiritual wickednesses, and this merchandize of souls by feigned words, *equivocating subscriptions and declarations*, nay, worshipping God in expressions which are avowedly deemed false by those who use them, and all this for filthy lucre's sake, will be found under different forms, even in the Protestant churches. These are the remains of the anti-Christianity derived from Rome, which most need protesting against and removing; in these things we ought to come out and separate from Babylon, if we would not partake of her plagues." (Rev. xxiii. 9-19, Obs.)

MODERN BENGALI THOUGHT.

Four lectures on Brahmaism, that is, on the doctrines of the Brahma Samaj, by the Rev. Lal Behari Day, have been gathered into a volume under the title of 'An Antidote to Brahmaism.' It is well that a permanent form has thus been given them. We cordially recommend the volume to all who are interested in this subject and desirous of knowing accurately the history, the aims, the tenets of this much talked of sect or school.

In 1845, the belief in the divine authority and inspiration of the Vedas was still a fundamental dogma of the Brahma Samaj. Their President, Baboo Debendranath Tagore, declared publicly, "We consider the Vedas, and the Vedas alone, the standard of our faith and principles." The Vedas were considered too holy to be looked upon by unanointed eyes, and they were accordingly read or chaunted behind a screen. Soon, however, the Brahmaists became interested in the works of some of the latest American and English deists. How the study of the Vedas should have engendered a taste for the writings of English sceptics, it is not easy to see. One would not have thought the Vedas a schoolmaster to lead men to Theodore Parker and Francis Newman. The true explanation of this is one that we have formerly indicated, viz.: that Brahmaism was from the first embraced as an alternative to Christianity, by those who had become persuaded of the falsity of Hinduism, and who felt to some extent the claims of Christianity without having any mind to yield to them. They retreated first to Vedism under the impression that this was a comparatively defensible citadel. About fifteen years ago, they thought good to abandon this, proclaiming as their new conviction, that the only true religion is the religion of nature; 'the volume of nature,' they said,' is open to all and contains a revelation that teaches in strong and legible characters, the great truths of religion and morality.' The very idea of 'paper revelations' and 'book

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made religions' was scouted. Well, their testimony regarding Hinduism and Vedism we may accept. They have tried that system which all Hindoos believe to have most of the divine in it, and have done their best to find in it a religion which they could defend against the assaults of Christianity, and their deliberate conclusion is that there is nothing divine about it.

But the ground has again been shifted. Instead of the *volume of nature*, we have *intuition*. The attempt to gather religious truth from the contemplation of the works of God, and the deductions of reason, has been abandoned, and the Brahmaists now believe that they can 'in secret silence of the mind' hear the divine oracles welling up intuitively from the depths of their own consciousness. With regard to this last phase of Brahmaism, Mr. Lal Behari Day says:

It is rather a curious fact that the primitive Bráhmas and their immediate successors, did not know that the basis of their faith was intuitive. They had all their theology "written in the depths of their souls in imperishable characters;" but somehow they did not know it. Whether it was that those imperishable characters had become illegible by the incrustation of ignorance and prejudice, or that there was no light in their intellectual eye-sight, certain it is that Rám Mohan Roy and Rám Chandra Vidyábágis'a and Akshaya Kumár Datta, and Bábu Debendra Náth Tagore during the first years of his presidency over the Bráhma Samáj, never could read those characters; they never even expected that there were any characters at all in their "heart of hearts." Poor Rám Mohan Roy! how blind must thou have been! Thou wast carrying in the depths of thine own soul all the doctrines of Bráhmaism, written in imperishable characters, and yet thou couldst not read them; thou couldst not even suspect their existence, but hadst recourse to the Vedas, and to the works of Nature, and to the light of reason, for deriving those doctrines—while all the time they were in thee. Verily, thy soul was shrouded in Cimmerian darkness!

If the doctrines of Bráhmaism are intuitive fundamental truths; if they are written in imperishable characters in the depths of the human soul, they must be universally admitted truths. Let the history of the religions of the world show whether those doctrines have been universally held. If it be a self-evident, intuitive, axiomatic, universally admitted truth, that there is but one God, the Creator of the heavens and the earth, who is infinite, eternal, immutable, omnipotent, omniscient, essentially holy, and immeasurably merciful,—then why do the nations believe in a plurality of deities, and, among others, our own countrymen in 330 millions of gods? why do they ascribe unworthy qualities and passions to those gods? And how is it that the idea of creation, properly so called, never entered into the mind of any ancient philosopher? If it be a self-evident, intuitive, axiomatic, universally admitted truth, that one God ought only to be worshipped,—then why do the nations worship sun, moon and stars? why do they pay Divine homage to idols, and "change the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things?" why do they deify heroes, and inanimate things, and diseases and vices? If it be a self-evident, intuitive, axiomatic, universally admitted truth, that there is a future state of existence in which virtue will be rewarded and vice punished,—then how is it that whole schools of philosophers disputed the truth of that doctrine, and the wisest, the best, and the most virtuous men of antiquity, questioned whether there was such a state? If it be a self-evident, intuitive, axiomatic, universally admitted truth, that repentance is a sufficient atonement of sin,—then how is it that the nations have not been agreed as to what sin is? how is it that the idea of repentance is not to be found in the religious systems of most of them? how is it that instead of becoming penitent for their sins, the nations have had recourse to bloody sacrifices for pacifying their conscience and for appeasing an angry Deity?

The Brahmic theory of atonement is ably examined in the third lecture. The last lecture points out that Brahmaism is uncertain, unauthoritative, does not make known the means of obtaining pardon of sin, devises no plan for the purification of the human soul, and does not furnish motives for the pursuit of a holy life.

The thing that is particularly noticeable in connection with the whole subject is the religious *uneasiness* of the educated portion of the India of our days. In the presence of the light of God's word, the Hindu is constrained by a conscience ill at ease to shift his ground from one form of Hinduism to another less open to objection, from this to deism, then to intuitionalism, seeking rest and finding none. He is adrift, and intensely unwilling to enter the fair haven that invites him, he goes from one rock-bound coast to another. May he soon be made willing to receive the heavenly pilot on board, and be wafted to an everlasting anchorage.

THE KINGDOM OF HEAVEN. IX.

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. XIII. 43.

The book of Enoch, quoted by Jude, along with a good deal of rubbish by a profane and later hand, contains some noble and admirable descriptions of the Messianic kingdom, and of the day when the Lord cometh with ten thousand of his saints, descriptions which we may safely quote, because they harmonize so well with those of the canonical Scriptures.

"In that day I will cause my Elect One to dwell in the midst of them; will change the face of heaven; will bless it and illuminate it for ever. I will also change the face of the earth; will bless it; and cause them whom I have elected to dwell upon it. But sinners shall be destroyed from the face of the earth." Ch. XLV. 4, 5.

Compare, "Behold, I create new heavens and a new earth." "We look for new heavens and a new earth, wherein dwelleth righteousness." "For the creature itself shall be delivered from the bondage of corruption."

"Then I beheld the Ancient of days, whose head was like fine wool, and with him another whose countenance resembled that of man. His countenance was full of grace like that of one of the holy angels. Then I enquired of one of the angels who went with me and who showed me every secret thing, concerning this Son of man; who He was; whence He was; and why He accompanied the Ancient of days. He answered and said to me, This is the Son of man to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed; for the Lord of spirits hath chosen him, and his portion has surpassed all before the Lord of spirits in everlasting uprightness. "Enoch. xlvi, 1, 2.

Compare Daniel VII., Rev. I., V., VII.

"In that day the prayer of the holy and the righteous; and the blood of the righteous, shall ascend from the earth into the presence of the Lord of spirits. In that day shall the holy ones assemble who dwell above the heavens, and with united voice, petition, supplicate, praise, laud and bless the name of the Lord of spirits, on account of the blood of the righteous which has been shed; that the prayer of the righteous may not be intermitted before the Lord of spirits; that for them, He would execute judgment; and that his patience may not endure for ever. At that time I beheld the Ancient of days while he sat upon the throne of his glory, while the book of the living was opened in his presence, and while all the powers which were above the heavens stood around and before him. Then were the hearts of the saints full of joy, because the consummation of righteousness was arrived, the supplication of the saints heard, and the blood of the righteous appreciated by the Lord of spirits (xlvii 1-4.)

Compare Rev. VI., Dan. VII., Rev. XX.

"In those days the saints and the chosen shall undergo a change. The light of day shall rest upon them; and the splendor and glory of the saints shall be changed. In the day of trouble evil shall be heaped up on sinners; but the righteous shall triumph in the name of the Lord of spirits. Others shall be made to see that they must repent and forsake the work of their hands; and that glory awaits them not in the presence of the Lord of spirits; yet that by his name they may be saved," (xlix. 1-3.)

"In those days shall the Elect One sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth; for the Lord of spirits hath gifted and glorified him. All the righteous shall become angels in heaven. Their countenance shall be bright with joy, for in those days the Elect One shall be exalted." (L. 2-5.)

Compare Isaiah XLII. 1., John V. 22-27, Matt. XXII. 30, XIII. 43.

"Thus the Lord commanded the kings, the princes, the exalted and those who dwell on earth, saying, Open your eyes, and lift up your horns, if ye be capable of comprehending the Elect One. The Lord of spirits sat upon the throne of his glory. And the spirit of righteousness was poured out over him. The word of his mouth shall destroy all the sinners and all the ungodly, who shall perish at his presence. (Compare Isaiah XI. 4, and Rev. XIX.)

"In that day shall all the kings, the princes, the exalted and those who possess the earth, stand up, behold and perceive, that he is sitting on the throne of his glory; that before him the saints shall be judged in righteousness; and that nothing which shall be spoken before him, shall be spoken in vain. Trouble shall come upon them as upon a woman in travail, whose labour is severe, when her child comes to the mouth of the womb and she finds it difficult to bring forth. Trouble shall seize them when they shall behold this Son of woman sitting upon the throne of his glory. (Compare 1 Thess. V. 3, Rev. I. 7, Rev. XII. 5.) Then shall the kings, the princes, and all who possess the earth, glorify Him who has dominion over all things, Him who was concealed; for from the beginning the Son of man existed in secret, whom the Most High preserved in the presence of His power, and revealed to the elect." (Compare Isaiah XLIX. 1, 2., 1 Cor. II. 7, 8., 2 Cor. IV. 3, 4, Rev. XVI. 15.) "He shall see the congregation of the saints and of the elect; and all the elect shall stand before Him in that day. All the kings, the princes, the exalted and those who rule over the earth, shall fall down on their face before him and shall worship him. They shall fix their hopes on this Son of man, shall pray to Him and petition Him for mercy. Then shall the Lord of spirits hasten to expel them from his presence. Their faces shall be full of confusion and their faces shall darkness cover. The angels shall take them to punishment, that vengeance may be inflicted on those who have oppressed his children and his elect." (Compare Phil. II. 10, 11, Matt. VII. 22, 23, XIII, 41, 42, XXV.) "The Saints and elect shall be safe in that day; nor the face of the sinners and the ungodly shall they thenceforward behold. The Lord of spirits shall remain over them; and with this Son of man shall they dwell, eat, lie down and rise up for ever and ever. The saints and the elect have arisen from the earth, have left off to depress their countenance and have, been clothed with the garment of life" (LXI,) (Compare Rev. VII. 15, Gr., 17, Rev. XIX. 8.)*

How many witnesses of that great coming day, has the Lord graciously afforded us. Alas, that any should spurn this testimony, and remain in willing ignorance of the day that may so soon dawn. But ye, says Paul, to the children of light, are not in darkness that that day should overtake you as a thief. Seeing then, says Peter, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the

* The book of Enoch is incorporated by the Abyssinians with the books of the Old Testament. Three copies of it in the Ethiopic were brought by Bruce to England at the close of the last century. Till then it had only been known by the quotation in Jude, the references in 'the fathers' and the copious extracts of Syncellus, (9th century). It appears to have been in the state in which it now is as early as the first century. An English translation was published by Dr. Laurence, Professor at Oxford, in 1821.

coming of the day of God. Seeing that ye look for such things, be diligent that ye may be found of him in peace without spot and blameless.

Even from antediluvian times, the church of God was called to assume this attitude of expectation and preparation, to look for the day of the Lord and the triumph of the Messiah's cause. Scoffers have come in these last days, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. But has the lapse of ages brought us nothing? Yes, prophet after prophet arose and shed new light upon the mysterious kingdom of the future; new revelations of its glory and desirableness compensated in a measure for each delay in the realization; in due time Christ came, made an atonement for the sins of men, brought life and immortality to light, and commanded the Gospel to be preached to every creature. The Gospel has now been preached among all nations. Man has ascertained by bitter experience that he has no power of his own to exorcise the curse that rests upon this world; he returns from all his experiments conscience-stricken and discouraged; the whole creation seems now to be crying out for the manifestation of the sons of God.

NOTES FROM AN INTERLEAVED BIBLE.—

John III. 23. "Much water." It is in the original 'many waters'; the place was abounding in springs and therefore was suitable for a concourse of people. The water wanted was not for baptism, but for drinking. The Jordan is almost every where, at all seasons, too deep to be forded, more than deep enough for baptizing by immersion.

24. The evangelist supposes his readers acquainted with many facts of the Gospel.

26. 'All men.' Compare 'no man,' verse 32. Different ways of looking at things.

29. 'Rejoiceth because of the bridegroom's voice.' 'When a man is solicitous simply that men should hear the voice of the Son of God, should contemplate his deeds and be affected by his thoughts, it is a sign that he is the friend of Christ. Such a one shall be at the marriage supper of the Lamb. But if we meet and separate without giving each other Christ's words, and without seeking to have him in our fellowship, will there be any call for us at that marriage supper?

32. 'He testifieth' concerning the way earthly things are viewed in heaven. He brings us from heaven the divine judgment concerning man, his condition, his duty, his danger, his need. Nicodemus came to Jesus to hear wonderful things about what he had seen and heard in heaven, and went away disappointed, no doubt, because he spoke simply of man and his need. See the Sermon on the Mount for Christ's testimony. He that receives it not, gives God the lie.

34. 'Speaketh the words—for God giveth the Spirit.' Where God's Spirit is there are God's words.

36. 'Shall not see.' The swords of the cherubim guard the way of life.

IV. 6. 'Sat thus on the well.' Sat thinking, perhaps, of the course of Divine Providence since Jacob's day, 3000 years, and of the amazing hardness of men's hearts, so little affected by the gracious providences of twenty centuries.

10. 'The gift of God.' This which he had brought from heaven. The life-giving water of the soul.

12. 'Our father—who gave us.' This would have been offensive to an ordinary Jew.

14. 'In him a well of water,' where others may draw and slake their thirst. Philip only spake once with the eunuch, and the latter went away to his far country, with the grace of God for many in his heart.

Epitome of News.

SATURDAY, MAY 4, 1867.

—The next Mail for Europe will close May 14th, at 7 A. M.

—*Christian Times*, March 29th:—"The popular lecture at Surrey Chapel on Monday evening was delivered by Mr. Handel Cosham, on "Power." Lord Shaftesbury presided, and, in the course of his remarks, said—"The Church of England is not a principle, but only an instrument. If it does not stand up for the Reformation, as a bulwark between us and Popery, I say let the Church of England go. But I hope better things." Mr. Cosham's lecture was described by Lord Shaftesbury as containing a greater amount of good common sense than he had ever heard put together in the space of an hour."

"On Wednesday week the second meeting in connection with Mr. Spurgeon's Annual Conference of Students and Ministers who have been educated at his College, was held in the Baptist Chapel, East Hill, Wandsworth. About 150 ministers and students were present. Papers were read by the Rev. F. W. White on 'The Spiritual Life of a Minister,' and the Rev. W. Durbin, B.A., on 'Pastoral Duties.' By special request, the Rev. William Taylor, from California, attended, and gave an address on 'Pulpit Power.'"

"The *Guardian* states that the work which her Majesty has been engaged in writing is actually printed, stitched, bound, and at least a month ago was distributed among her own personal friends and those of the late Prince Consort."

—The Washington correspondent of the *Times* says:—"Congress has assembled with no fewer than *seventeen* States unrepresented, entitled in the aggregate to 80 votes in the House and 84 in the Senate. Of these States seven belong to the 13 which framed and ratified the Constitution."

—In America it is said there are 90,000 miles of telegraph, and in Europe, 60,000.

—Serious riots have taken place at New York, and collisions have occurred between the Irish and the police. Many persons have been injured.

—*Christian Work*; Ireland: "A deputation from a committee of the Presbyterian Church has waited on Lord Derby to ask for an increase of the government grant to Presbyterian clergymen. It is sought to raise this grant from £69 to £100, which would involve an addition to the estimates of £18,000 a-year."

We wish these churches could see that they would be stronger without the grant.

—*Our Paper*:—"We doubt whether of all the antidotes ever applied to counteract the effects of venom infused into the human system, any can come up to the virtues of the sap from the *guaco* plant leaves. The *guaco* is a native of America, and can, we should suppose, be reared with success in tropical climes, for it is to be found only in the hot regions of America."

—Same:—"Mr. B. C. Wates, Traffic Manager, Indo-European-Telegraph Department, delivered on Tuesday evening last a Lecture in behalf of the Kurrachee Total Abstinence Society on the Manliness of Teetotalism. The Revd Mr. Bardsley presided at the meeting; and we were glad to perceive among those present a large number of notorious drunkards upon whom the able lecturer appeared to have produced marked effect. One drunkard reformed, is one soul saved from hell; and those labouring in the cause should therefore have not only the best wishes, but the staunch support and co-operation of the Christian public."

—*Overland Mail*:—"The Earl of Cavan has been holding "revival" meetings at Taunton. Lord Teynham has been preaching in the Independent Chapel, Gainsborough. Lord A Cecil has been holding religious services at Stamford."

"An autograph of Oliver Cromwell sold recently at Worcester, fetched the high price of six guineas, which, as the signature was merely "Oliver P." was at the rate nearly of a pound a letter.

"Mr. Charles Sumner, the American senator, proposes to reside abroad for several years, in order to consult the Continental libraries on the subject of slavery, of which he is writing a history.

"The Leeds people are getting up a fine arts exhibition like that which was held in Manchester in 1857. It is intended to hold it in the new infirmary, a very fine building lately erected from the designs of Mr. Gilbert Scott. The amount of the guarantee fund is 11,000*l.*

"The Imperial Commission has insured the Palace of the Exhibition for the sum of 7,500,000 fr. in the International Mutual Assurance Society. The lighting of the building by gas having proved successful, the Place will remain open every evening till eleven o'clock, at which hour a train will start from the Gare Suffren for the Rue St. Lazare.

"A fleet of twenty steam-boats will navigate the Seine at all hours of the day, and will convey passengers at very cheap rates, the highest fare being 30 centimes, and the lowest 20. The company organized to build these boats calculate that 30,000 passengers will be conveyed daily."

—A correspondent of the *Pall Mall Gazette* saw the Pope in a street procession, and says: "One untoward circumstance occurred during his progress. The horses of the second carriage, containing the functionaries of the household, came to a stand on the bridge of St. Angelo, and resisted every effort to urge them on, so that it was found necessary to send to the Vatican for fresh horses; and meanwhile the Pope's carriage advanced alone, preceded by a cross-bearer on a white mule. His Holiness had alighted at the convent of the Dominicans in Piazza Minerva before he was rejoined by his major-domo and the other attendant prelates, and he was a little vexed at having to wait for his hat, pocket-handkerchief and snuff-box, which are always in charge of these functionaries. After the religious service, which was solemnized by Cardinal de Reisach, he returned to the convent, where he presented a few poor girls with dowers, from a fund raised by public subscription. The community of the convent were then admitted to kiss his foot, the Holy Father conceding the privilege in these words:—"You can kiss the foot two at a time, so as to get through it quicker; and take care not to press the leg, for it is very tender."

—*Overland Mail*:—"False ears of flesh-colour—India-rubber—have been invented for the use of ladies with large ears. They are used in front of the real ears, which are drawn back and concealed under the hair."

They should cut off the ears. The turn of the noses will come next.

—From a review of Bp. Bigandet's Life of Gautama, in the *Times of India*: "According to the Buddhist system, the world is believed to be eternal, but at the end of inconceivably vast cycles it is dissolved by fire or water and again reconstructed. In the present cycle or Kalpa three Buddhas are said to have appeared before Gautama, who predicted the decline of the religion after 5,000 years, when Maitri, the last Buddha of this Kalpa, would appear to re-establish it again. Among others who were represented as previous births of Gautama are the names of the Rishi Lomasa, Kasyapa, and Kapila the ascetic,—the latter well known as the author of the Sankhya philosophy, and who, like Buddha, his later followers say, had his wisdom "merely by birth." The aim of the Sankhya system, and many of its tenets, as has been noticed by the Hindus themselves, are indentical with those of Buddhism; and in the fact of his having so largely adopted the doctrines of Kapila, Gautama may have seen reason to claim him as identical with himself in different births.

The agent that carries on the continuance of successive births, and consequently is its cause, is *Karma*, or the aggregate of all the actions performed in all previous states of existence. Though a mere abstraction it rules, as by a moral law, the destiny and happiness of man, so that he is as much under the influence of actions performed a thousand ages ago, as of those done yesterday, and must himself accept their reward. Hence there is no room in such a system for an atonement; all vicarious sacrifice (*yajna*), such as ancient Hinduism at least recognised, must be utterly unavailing; the law must have its course:—and so, beyond the offering (*puja*) of perfumes and flowers, of first fruits, and the giving of alms, nothing of the nature of sacrifice is known to the Buddhist. The practice of right and the doing of good are practically deprived of all moral excellence: they

are mere matters of profit and loss, and religion is thus converted into the work of acquiring a stock of merit to smoothe the path and hasten the progress to the Void."

—The *Indian Daily News* :—"We hear the Government of India has sanctioned a revision of the salaries of the peons, orderlies, and guards, attached to the Revenue Department, at the Presidency of Bombay, at an aggregate cost of about Rs. 9,000 a year, as recommended by the local Government of that Presidency."

MONDAY,—MAY 6, 1867.

—*Pioneer* : " In Roorkee, Saharunpore, Moozuffurnuggur, and Bijnore, the mortality has been frightful, especially, we believe, in the latter district; whilst we hear that nearly a wing of a native regiment at Moradabad, which had been on leave to the Fair, were tenderly received into the heart of their station with the disease rampant among them.

—*Home News*, April 10th :—The King of Italy has earnestly advised the Senate and the Chamber of Deputies to take the state of the national finances into immediate consideration.

The North German army as well as the newly-formed Federal corps will be furnished with the needle-gun in the event of war.

The Hungarian ministers have resigned for the purpose of being re-elected members of the Upper Chamber.

The relations between Austria and Hungary continue to be of a friendly and conciliatory character.

The coronation of the Emperor of Austria as King of Hungary will take place about the middle of May.

A large portion of the French army will be shortly armed with the Chassepot rifle.

M. Schneider has been appointed President of the Corps Legislatif in the place of Count Walewski, resigned.

England has declined to advise the Porte to consent to the annexation of Crete to Greece,

—*Bombay Gazette* : " A memorial signed by fifty persons belonging to the Congregation of the Trinity Chapel, has been sent to the Archdeacon Lee Leigh in favour of retaining the services of the Rev. Mr. Ledgard as pastor of the Chapel."

TUESDAY,—MAY 7.

—*Englishman* : The British India Steam Navigation Company propose to run steamers along the Arabian and Red Sea Coasts. They have despatched a steamer to the Arabian Coasts and the Red Sea for the purpose of ascertaining what prospect there is of opening up a trade.

—The state of the Hooghly is again causing anxiety.

—*Central India Times* : " A telegram from Jubbulpore to the Secretary to the Chief Commissioner announced the arrival from Allahabad of an engine and a few carriages at half past one o'clock P. M., on Thursday, the 2nd instant. The junction of the East Indian railway with the G. I. P. railway terminus in that direction may now be said to be complete."

—*Overland China Mail* : " From a reliable native source, we learn that the Rebels have succeeded in capturing the walled town of Ta Tung, about fifty miles above Nankin, and two miles inland. From this place regular communication under the supervision of the Foreign Customs has been kept up with the river steamers in the interest of the passenger trade, and this is now put an end to. The Rebels are said to have captured a large number of junks, and are holding the canal from Ta Tung to the river. The Custom officers left for safety. The City of Nankin is almost undefended, nearly the whole of the drilled men having been taken Northwards, and although there are three parks of good artillery in the city, in the event of an attack, there are few but coolies to man them. Our informant states that such a contingency is by no means remote, as the Rebel forces are daily increasing in strength and the Imperialists are almost powerless against them. The time is probably not far distant when the state of China will have retrograded to the same point at which it stood ere the Taiping Rebels were expelled from Nankin; and the chief success which attended the old opposition will have proved to be but of short duration, the great prize having again slipped from the Imperial grasp."

—A virulent fever has been prevailing at Mauritius. March 1—16th the deaths at St. Louis were 1369. Quinine was selling at 120 *dollars an ounce.*

—*Bombay Gazette* : " The works in connection with the great trunk line of the G. I. P. Railway are making great progress between Khundwah and Hurdah, and the line to the latter station, a distance of sixty miles, will be completed in a short time, but it is understood that it will not be opened for public traffic until after the rains."

—Same : A letter from Hyderabad, Deccan. dated 30th April, mentions a rumour being prevalent that it is possible Mr. Temple may hereafter return to Nagpore under the new designation of Lieutenant Governor of the Deccan, a new appointment being made at the Court of the Nizam in place of Resident, of an Agent to the Governor General, on a salary of Rs. 3,000 per mensem, this officer to be under the Lieutenant Governor's orders, and to rank the same as the Commissioner of Divisions in the Central Provinces.

WEDNESDAY,—MAY 8.

—Mr. Geo. Campbell has left for England, and is not likely to join his appointment in the Central Provinces till the cold season,

—The *Friend of India* :—" The Maharaja of Cashmere's highest officials, if not he himself, engage in trade contrary to the injunctions of Sir Henry Lawrence as well as to all sound policy. All our efforts at improving trade must fail, so long as his ministers are allowed to command the market, and compel traders to bring goods to them and to sell them at their own prices They cannot do justice in cases of insolvency disputes, because they are themselves creditors of the estate. At attempt was made by a Kangra Planter to get his tea into the Cashmere market, but Kripa Ram, being a trader in that article, himself, has kept out all teas save his own. These ministers heap all kinds of illegal taxes on other traders' goods, whilst their own go free; thus they reap an enormous harvest and are directly interested in keeping up high rates of duty. Although it may be true unfortunately that we cannot directly interfere to put a stop to this state of things, at all events we can, and are bound to, point out to the Maharaja the iniquity of the proceeding. It seems an extraordinary thing, that whilst we keep a strict watch over other States and saddle even small principalities with Agents, we leave Cashmere quite unwatched, and are chary even to timidity of offering advice. There is a gulf of difference between interference for our own interests, which is looked upon as the prelude to annexation, and remonstrance with a feudatory for the benefit of our subjects and of trade generally. Any amount of this latter kind of interference is only wholesome and need excite no suspicion regarding our intentions. As the paramount power we are bound to see that our tributaries exert themselves to give to the people entrusted to them the blessings of good government."

—Archbishop Manning on the Fenian conspiracy, is thus noticed in the *Times* :

"'It is a wonderful fact,' he says, 'in the providence of God, that when the English language began to contradict the Catholic Church, the children of St. Patrick took it as if their own, and spread the Catholic Faith wheresoever the English speech is heard, not only throughout the empire of Britain, but wheresoever the Anglo Saxon race and language have extended. North America and Australia are evidently marked out for a great future. Empires will one day rise out of them, and in their destinies the children of St. Patrick must bear a large proportion. St. Patrick, it appears foresaw this vast inheritance and the unsurpassed fidelity of his spiritual progeny. Irish Catholics love him,' we are further told, as the great and powerful intercessor for their race, and the spiritual Father through whom it has passed from death to life. It is he that has made them 'heirs of the Kingdom of Heaven.' However such language is to be understood, the natural inference is that the fortunes of this blessed race are not bound to one island, to one constitution, to one empire, or one hemisphere."

—*Times of India* :—" The arbitrators appointed to conduct the liquidation of Mr. Rustomjee Jamsetjee Jejeebhoy's affairs find their task impracticable, and Mr. Rustomjee has after all to go under Act XXVIII.

—H. E. the Governor has promised to lay before the Supreme Government the proposal for a "New Bank of Bombay."

—The *Jam-e-Jamshed* is given to understand that H H. the Gaeckwar's treasury has been so much exhausted as to render him unable to meet the pay of his servants and troops, which has been in arrears for the past two years. H. H is at his wits' ends to find means to meet this payment. Not being able to raise money upon his credit, H. H. has recourse to pledging the revenues of the State. The chief reason assigned for this deficency is the extravagant scale of H. H.'s expenditure.

—*Madras Times* :—" The Collector of Bellary reports that on the afternoon and night of the 28th and on the 29th March, a very severe hail-storm passed over this district " In Adoni to the north of the talook, at Nukkulmittah and other villages, the hail is described as being of the size from cocoanuts to woodapples, and lying to one foot in depth; in some places destroying the wet and dry crops. In Gooty, at 8 P. M., on the 28th, the hail was described as ranging from the size of bullets to limes; some sheep were killed and crops destroyed. The villages indicated are Hunchinbal, Karakamookkala, and Konacondla. In Anantapur talook the size of the hailstones is apparently incredible. I give, however, the local report, that in a field of the village of Bondalavada some of the stones were two-thirds of a cubic yard in size. In the village of Chadula a cubic span, and in other villages of 6 seers, or 3 lbs. weight; this last was verified by the Tahsildar. Two men, 2,470 sheep, and eight cattle were killed, and some thatched houses were destroyed."

THURSDAY,—MAY 9.

—Dr. Pusey, at a recent meeting of the English Church Union, said : " What do people suppose they would gain by stopping this ritual? Of course the result of stopping ritual must be that the doctrines must be taught with ten times more earnestness than they were before (Great cheering.) Whether that would have the effect of appeasing what the *Times* is pleased to call "our religious dissensions," anybody may see, for we should be, bound by our own consciences to do it. If we may not teach that which we know to be Divine truth one way, of course we must teach it more effectually in another. (Renewed cheers.) We must do it for our own soul's sake, and we must do it also for the sake of our people. There is another reason why we should the more readily be quiet, and that is that storms in England soon pass away. (Cheers.) I have witnessed a good many of them myself—(laughter and great cheering)—and I know that we have only to bide our time and they will pass by. England will acquiesce—almost in anything. (Great laughter.) Our countrymen have been stirred up, and the marvel to me is, that considering the instruments which have been used—the falsehoods, the misrepresentations, and the suppression of the truth even where the truth has partially been told—I say, the wonder to my mind is that they should not be stirred up a great deal more; for it seems to me—though we must not boast too soon—that this attempt to excite the people has proved almost an entire failure : (Cheers.)"

—*Friday Review*, May 2 : " Last night at the Union Chapel, Baboo Chunder Nauth Banerjea was set apart to the work of the Ministry, by the Missionaries of the London Missionay Society. The Rev. S. C. Ghose commenced the services of the evening with prayer, the Rev. W. Johnson delivered the charge, the Rev. J. Payne put questions to the candidate regarding his life and views of truth, and the Rev. S. Hill offered the ordination prayer. The Rev. Chunder Nath Banerjea is to labour chiefly at Behala, south of Calcutta."

—30 stacks of hay, valued at one lac, were destroyed by fire at Byculla, yesterday. The cause of the fire is unascertained.

The *Friend of India* : The Bombay Jewels now being sold in Calcutta are, we believe, the property of Mr. Premchund Roychund. Bombay can neither afford to keep them nor to buy them, and they have been sent to Calcutta."

—Mr. Bean, Manager of Romanini's Circus, has been assassinated at the Khyber Pass.

FRIDAY,—MAY 3.

—The *Bombay Gazette*, discoursing of Abyssinia, says :—" We think Dr. Beke has furnished the most plausible explanation of the Emperor's conduct, in suggesting that the prisoners are really kept as hostages until England consents to sign a treaty pledging herself to become the friend and ally of Abyssinia. It may be said that at all events there must be some other cause than this for the continued imprisonment of the missionaries, who are not diplomatic representatives of England, and ought not therefore to be held responsible for the political misdeeds of which Consul Cameron is accused and which are attributed by the suspicious Emperor to the unfriendly instructions given to the Consul by the British Govern-

ment which he serves. But Dr. Beke shows very clearly, in his latest work on Abyssinia, that while the missionaries at first fell under the displeasure of the monarch on account of the license of language they used in speaking of his weaknesses, no great harm would have come to them, certainly they would not have been enchained and beaten and sent to prison for several years, if the Emperor had not believed that their mission in Abyssinia was rather political than religious, and that they and the Consul belonged to a foreign party that was bent on destroying, the independence of the country. There was of course no sufficient warrant for such a belief; and the jealousy of the Emperor seems to have been first aroused by so trivial a matter as an expedition of Consul Cameron into the frontier provinces which have formed for centuries a debateable ground between Egypt and Abyssinia, both nations claiming the territory and neither being able to make itself the undisputed master of this borderland. The journey of the British Consul was undertaken for the purpose of exploring the country and ascertaining whether it could be made to yield a good crop of cotton; but Theodore assumed that the representative of the English Government had gone to intrigue with the hereditary foes of Abyssinia; and from that time he began to persecute every English subject in his dominions."

Our contemporary thinks with Dr. Beke that if Mr. Rassam had offered himself as a hostage for the captives, they would have been liberated and this untoward affair brought to a happy conclusion. He thinks also that it was a mistaken policy that led England to favor the ambitious projects of the Viceroy of Egypt, of whom King Theodore is intensely jealous. The Red Sea has become an Egyptian lake. "The result of the transfer of these rights from Turkey to Egypt has been that Mussalman garrisons have now been stationed at points along the coast—such as Massowah—that were formerly quite neglected, and that the Viceroy has ventured to reassert the old claim of Egypt to the supremacy of all Abyssinia, and will probably, if the internal dissensions in the latter country are prolonged, attempt the conquest of Theodore's kingdom."

—These was a hurricane at Mirzapore, April 30th.

—*Bombay Gazette*; Military correspondent:—"Although we have protestations of a desire for peace from France and Prussia, it is not the less certain that a great European War is looming in the distance. The universal disquietude which prevails is of itself a sign of impending troubles; it is simply a presentiment of actual dangers ahead. Every Government too is arming, and on a scale never dreamt of before. Nations in fact are being converted into standing armies. And as to the details of military preparation, the subjoined statement which I find in the *Home News* of the 3rd instant is worthy of notice. France is having 480,000 muskets made on the Chassepot system not only in France, but in Belgium and England, and the greater part of them are to be ready by the 1st March 1868. In Prussia the arsenals are busily occupied in the manufacture of arms, and 1,000 steel cannon loading at the breach, have been ordered. Austria is transforming 600,000 muskets into Wangl's system—half of them to be ready by the end of the year. Baden, Bavaria, Wurtumburg, and Hesse Darmstadt are adopting the Prussian musket, and are casting a considerable quantity of cannon on the Prussian model. England has already transformed 100,000 Enfield muskets to Snider's plan, and will have 350,000 ready by the end of the year—she will also by that time have 426 rifled cannon. Prussia is transforming 600,000 muskets on Curbe's system, and half of them will be ready by the beginning of 1868, she is also making 800 cannon."

And so on, all over Europe. 'The nations are angry.'

—Mr. Hogg, C.S., is Acting Postmaster General of Bombay.

—Deaths last week, 341.

—The Diocesan Board has granted Rs. 30 a month in aid of the 'Bishops School' at Poona, and the same amount in aid of Mrs. Williamson's school at Mazagon.

TELEGRAPHIC NEWS.

—*London April 25th.*—It is rumoured that an alliance has been formed between France and Italy.

Continual denials are given to the rumours that Prussia is increasing her armaments.

27th.—The aspect of the Luxembourg question is more pacific, and an amicable arrangement is expected.

The mediating powers have proposed the neutralization of Luxembourg, the evacuation of the fortress by the Prussians, and the dismantling of the fortifications.

Queen Victoria has written to the King of Prussia urging the maintenance of peace.

29th.—France and Prussia have conditionally agreed to the proposal of England for a conference to be held in London to settle the Luxembourg question.

The King has opened the Prussian Chambers. In his speech he made no mention of the Luxembourg question; but said, however, that every means, compatible with the honour and interests of Germany, would be used with an endeavour to preserve peace.

Stock of cotton, 825.000 bales.

—*May 1st.*—The King of Holland has invited the European Powers to the Luxembourg conference in London, which probably assembles on May 7th.

The motion of Mr. G. O. Trevelyan in the House of Commons, condemning the purchase system in the army has been rejected by 116 votes against 65.

New York, May 1st.—The American mediation in the war between Brazil and Paraguay has failed.

London, 2th.—The Reform League have resolved to hold a meeting in Hyde Park on Monday next, notwithstanding Mr. Walpole's proclamation.

The Fenians Burge and Doran have been sentenced to death.

Latest advices from Constantinople state that Omar Pacha has commenced operations in Candia.

The Prussian military preparations have been suspended.

3rd.—Earl Derby has confirmed the proposal that the Luxembourg Conference should assemble on the 7th of May. The preliminaries of the Conference are fixed, but not the bases.

A deputation from the East India Association have had an interview with Sir Stafford Northcote protesting against Sir John Lawrence's interpretation of Earl Cranborne's despatch granting compensation to Indian officers. Sir Stafford Northcote replied that the question was a financial one, and rests with the Indian Council.

4th.—In the House of Commons last night, in reply to a question by Captain Jervis relative to the Governor General's interpretation of Earl Cranborne's despatch granting compensation to Indian officers, Sir Stafford Northcote said that a despatch, shortly to be presented to the House, would show that the India Council meant to adhere to Earl Cranborne's letter of August 8th.

The Government has again adopted Mr. Ayrton's Reform amendment.

Pacific declarations have been made by the Marquis de Moustier in the Corps Legislatif.

The bases on which the Conference will deliberate will be the neutralization of Luxemburg.

In the House of Commons last night Walpole introduced a Bill to prevent public meetings in the parks, but will not interfere with the Reform demonstration, unless public order is disturbed.

6th.—"Cotton Market closed quiet and prices were drooping. Dhollera 9½d.

Miscellany.

—The *Christian Times*, noticing the death of the Rev. Dr. John Campbell, says: "Among the volumes which his prolific pen produced, we may enumerate "Maritime Discovery and Christian Mission," the prize essay on "Lay Agency," "The Martyr of Erromanga," a book based on the history of the celebrated John Williams, who had been a member of the Tabernacle Church. He also wrote the "Memoir of David Nasmith," the founder of city and town missions, and a review of the "History, Character, and Labours of John Angell James," together with many books of a theological character. The event, however, which gave his name its most prominent conspicuousness, was his controversy with the Queen's Printers against the Bible-printing monopoly. The result of his prodigious labour in this direction was an immense reduction in the price of the Holy Scriptures. The work of reduction went rapidly on, till the entire Bible was sold for a few pence. "Our Bibles," says one, "are wonderfully cheap—miracles of cheapness—so cheap that they almost cease to be blessings; although we are not yet abreast of Scotland in the matter of price; but it ought never to be forgotton that, if we have cheap Bibles and Testaments, it is not—and we speak both cautiously and respectfully—to the Bible Society we owe it, but assuredly to John Campbell." This, Dr. Campbell, we understand, justly viewed as the prime achievement of his life. In 1844, Dr. Campbell, at the request of the Congregational Union of England and Wales, established the *Christian Witness*, and two years later the *Christian's Penny Magazine*. The profits on these two works have amounted to about £16,000. In 1848, his voice failed and unfitted him for the pulpit, and about this time he established the *British Banner* newspaper, which he conducted with characteristic spirit and energy for a period of nine years."

—Report of the Ahmedabad Mission of the Irish Presbyterian Church. Rev. Dunlop Moore:

A new department of work has been entered on by the establishment of an English School. It was opened at the close of the past year, and gives good promise of success. Already more than a hundred boys have been enrolled as pupils. When contemplated arrangements shall be perfected so as to afford the means of giving a higher education than that which with our present limited resources can be furnished, we may reasonably anticipate that the number of scholars will be greatly increased. The excellent series of books published by the Christian Vernacular Society form the basis of instruction in the English School.

A temporary building has been rented for the accommodation of the School. We hope in a short time to be able to secure permanently more extensive premises in one of the most convenient parts of the city. In addition to the English School there are in connection with the Mission three Vernacular Schools in the city. Two of them are for boys, and one is for girls. There is also the School for the education of the children of the Christians at Shahawadi, which is attended by both boys and girls.

The Mission has been deprived of the services of a Native catechist, who is now engaged in other employment. But we have pleasure in mentioning that a European Assistant, Mr. C. Möller, has been obtained, of whose future usefulness high hope is cherished. The past year has been spent by Mr. Möller in the work of preparation; but he has now begun to take part in the duties of the Mission. It is right to state that his conversion to God, and desire to devote himself to the service of the Redeemer were owing to the divine blessing on the efforts of agents of the Bomboy City Mission, with whom he was brought into contact in this country.

The Mission sustained a severe loss during the past year in the death of its youthful colporteur Runchor. He was a remarkably intelligent lad, was well acquainted with the Scriptures, and displayed uncommon tact in discussing religious questions with both Hindoos and Mohammedans. As a colporteur he was more successful in disposing of books than any person who had been previously engaged in the work in Ahmedabad. His death was occasioned by hydrophobia. In the prospect of dissolution, before the disease had deprived him of his senses, he manifested the firmest trust in the Saviour, and was constant in appropriating the precious promises of the Scriptures. All who saw him at the solemn time were greatly struck with the peace and confidence which he was enabled to maintain. When asked the ground of his hope he twice repeated with great energy the words—"My mind assures me that Jesus Christ has taken hold of me." Happy are they who can thus rest secure in the protection of the Good Shepherd! None can pluck them out of His hands.

Since last report five adults and nine children of Christian parents have been baptized. Two of the new disciples belong to a village close to Shahawadi. They are the first fruits of this locality to Christ. All the other converts came originally from villages at a distance. Two families have during the year removed from Shahawadi, and returned to their former homes.

It is pleasant to be able to record that in the villages near Ahmedabad a much more friendly disposition towards the Native Christians now prevails. In some places, where it was formerly difficult to induce the people to listen to the preaching of the Gospel, the Missionary and native teachers are welcomed with much apparent cordiality, and their message is listened to with interest and attention. The work of endeavouring to spread the truth is not confined to those who are set apart to the office of teachers. Some of the more zealous Christians, who are not agents

of the Mission, employ their leisure from toil in seeking to make known the glorious Gospel of the blessed God.

The desire has long been cherished that at least two Missionaries should be stationed in Ahmedabad. One of them might be well employed in touring nearly half the year. This wish is likely to be fulfilled in a short time. The Reverend Joseph V. S. Taylor, who has long laboured in Borsud, has been appointed as an additional Missionary to Ahmedabad. But he is obliged to remain in Borsud till his successor there shall have acquired sufficient knowledge of the Gujarati language to enable him to discharge the duties of that Station.

—Report of the Methodist Episcopal Mission; *Bareilly*:

The most interesting and encouraging feature in our station work during the year was a blessed work of grace that commenced in the Girls' Orphanage some time in the month of August. It was at first manifest that a deeper seriousness than usual pervaded the minds of the girls, and a short time after in one of the regular prayer meetings, the Spirit of God was powerfully manifest to convince many if not all present of sin, and to lead them to seek earnestly for pardon. As on the day of Pentecost, suddenly the Spirit came down upon them, and many began to cry with great earnestness to God for mercy. The result of this was that after continuing the meeting some days, twenty-two of the girls professed to find peace with God through faith in our Lord Jesus Christ, and some thirty others to be more or less blessed and profited. We record this to the praise of God's great name, and we are encouraged to look for greater things, and not put far off the day of the Lord

A large number of the girls have, during the past six months, been engaged a portion of each day in spinning cotton We have twenty spinning wheels now in operation, and very encouraging advancement has been made in this department of our work: and we hope soon to be able to introduce weaving, at least among the larger classes of the School.

—Budaon:

The native Church at Budaon is yet small—a little nucleus, steadily growing and surely gaining strength. A careful effort is made to develop and establish those brought in—to secure conquests made. in the belief that it is specially to the native Church that we must look for the evangelization of India, and not to foreign missionary agency. Newspapers and books are furnished to the members of the Church with a view to enlighten their minds, while their children daily attend on secular and religious instruction. The fact is kept in view that the children may be made a much better generation of Christians than their parents taken from the ranks of idolatry and Mohammedanism. The usual means of grace are regularly kept up, *viz*: Sabbath preaching, Sabbath-School, Bible classes for men and women, with prayer and class meetings. Through these an effort is made to edify the native Church and make it capable of standing alone and of becoming a radiating centre from which wholesome evangelizing influences may go out. The members now regularly contribute something for the support of the missionary cause.

—Shahjehanpore:

The congregation, which is composed largely of the boys belonging to the Orphanage, numbers 112, while there are 53 communicants; an increase of 7 in the former and 6 in the latter during the year now closed. There are also a few irregular attendants from among the Hindoos and Mohammedans. There have been four adults and three children baptized during the year.

—Lucknow:

Bazaar preaching is at once the most difficult and the most interesting department of Missionary labor. To be able to collect and keep together a congregation, requires consummate tact and untiring energy. To be able to catch the attention of men who are passing by, intent on business or pleasure; to inspire them with an increasing desire to hear what is to be said, however unpleasant or condemnatory; to induce a promiscuous company, entirely unaccustomed to literary exercises, to stand amid the turmoil and distraction of the bazaar and listen while the preacher talks of spiritual things; to do all this successfully, demands a combination of talent really possessed by few. The quick ear, the ready tongue, the patient yet earnest spirit, the proper understanding of the intellectual and moral status of the hearers, their prejudices or their desires; the quick perception and transparent exhibition of error, whether held by the hearers or put forth by an opponent; all these, and numerous other qualifications are necessary to successful bazaar preaching: The actual converts from heathenism are very few indeed; yet almost universally seekers for salvation declare that their first knowledge of this new way was received from the preacher in the bazaar. When we reflect that in our own Mission in this city not less than 50 sermons monthly are preached in the bazaar, to ever changing congregations, we cannot but realize that the seed of the word is being very widely sown, and in the harvest, sure to come, the bazaar preacher will see that his labor has not been in vain.

—Gondah:

We have been much encouraged by the absence of every thing like a caviling contradicting spirit in our listeners. In no respect either from Hindoos or Musalmans, have we met with opposition. All, as one man, have consented to, and seemed impressed by, the truths proclaimed. Thus have we been privileged to preach Christ 194 times during the year, to no less than an average of 140 persons each time. These congregations have mostly been made up from the people, who have come in for trade etc., from the surrounding villages. One family has already been given to us as the fruits of this year's preaching; and we humbly look and wait for more. A Rajput, in the service of Raja Krishn Datt, heard the story of the incarnation, life, death and resurrection of Jesus. He was convinced that this wonderful Saviour was the true *avatar* that was to come into the world. He believed on him in his heart and confessed him with his lips, and is now waiting with his wife and child for baptism. His confessing Christ cost him his situation; for on hearing of his intention to become a Christian, the Rajah dismissed him from service. But I trust that Ram Charn and his wife have found a better friend, "a friend that sticketh closer than a brother."

Since writing our last Report, we have been present and preached to the people at two melás. The first was the Syud Salar melá held in Bahraitch. Here around the fort-like walls of the supposed martyr Syud Salar's tomb, with drums beating, and flags and banners, covered all over with cabalistic signs of warriors, horses, and elephants, streaming and flying in the wind, thousand of Mussalmáns were massed to commemorate the time when this supposed *shahid* or martyr fell beneath the murderous strokes of the Hindoo Rájes of Baraitch, as well as to make their offerings of flowers, fruits, sweetmeats and money, and so intreat the favour of this patron saint on themselves and families, their cattle and their crops for the coming year. Through the surging crowd make your way to the boss-covered and iron bound gates of the wall that surrounds the tomb, and pass in under the massive chain that swings across the gateway, reverently kissed by those who pass under, and that with which the martyr can bind his enemies at will, and you see one of the most disgusting sights ever seen under the sun. There on one side of the tomb might be seen a loathsome mass of lepers in all stages of their horrid disease, scorched and fretted by the burning rays of an April sun, each eagerly waiting for his turn to step into the filthy pool fed by a dirty stream that issues from the tomb. This polluted stream is supposed to cure at least one leper every year; though where all these cleansed lepers are gone, no one can tell. And there, on the other side of the tomb might be seen a crowd of visionless wretches; and men, women and children in all stages of ophthalmy, taking up the impure water as it comes from the tomb, letting it drop on their sightless or diseased eyeballs, and then turning up their faces to the scorching sun, waiting in vain for the healing power to come. In fact, around this tomb are represented all the maladies to which poor flesh is heir. Here, amid this prostrate, gasping, cureless crowd of martyrs to disease, we stood up and tried to point them to Him, who, when He lived among men, cleansed the lepers, gave sight to the blind, and raised the dead to life, and who died for sinners, and now invites them to his bosom. Thus the Man of Calvary, the only true martyr the world ever saw, and from whom alone all healing power can come —was preached at this tomb and five different parts of the melá to more than 3000 persons.

REVIVALS OF RELIGION.

From the United States of America we continue to receive numerous statements, partly conflicting, but unquestionably interesting and important, on the subject of religious revivals. In that country, as is well known, it has long been a familiar theme; many having there adopted the opinion that the progress, and maintenance, and persuasive influence of religion from generation to generation in the land, is to be expected in the form of social awakenings and revivals, occurring occasionally and periodically, rather than in that way of steady, noiseless advance which many in older times alone expected. Such revivals, accordingly, very many ministers and laymen in that country set themselves deliberately to seek, putting a good deal of what we may call instrumental, spiritual machinery into operation in order to obtain them; and, in point of fact, it has been for a considerable time back in the manner of waves, or tides, or floods of religious interest and feeling, rather than by a continuous flow and rise, that many of the churches of the United States have received accessions, that important religious triumphs have been there achieved, and religious motives been brought to tell on the community at large. Some of their ministers of the gospel denounced the system as evil, affirming that the results of such awakenings are always unsatisfactory; that when the excitement is over, the supposed converts fall back into greater carelessness, and the churches into greater apathy than before. But by others, and, as far as we can judge, by the great majority of the ministers of the gospel, including some of the most eminent names, this is emphatically denied; and the permanent fruits of those periods of revival are said to be both manifest and precious

For ourselves, we do not see that there is any opposition between the two expectations, and the two methods of instrumental operation. We fear to limit the Spirit of the Lord; and whether the growth of Christians be promoted, and converts gathered in to the church of Christ, in the one way or in the other, we therein rejoice, yea, and will rejoice. Should not both be sought for? What true and earnest servant of Christ is so satisfied with the results of his stated pastoral labours, that he does not long for a season of revival, wherein many souls would be at once added to the Lord, and would not gladly use special means in order to such a result, if he be only sure that they are such as the Lord approves of? and what wise minister, on the other hand, can be contented with alternate fits of religious excitement and apathy in his flock, or can but desire that the path of his people should be as the shining light, shining more and more unto the perfect day?

In connection with this subject, we may refer to a somewhat novel, and, as it turned out, remarkable meeting of ministers and laymen held in one of the towns of the state of Illinois in North America, in December last. It is described as "a county meeting for conference and prayer;" the subject being the religious condition of *that one county*, and the means to be adopted for a revival within it. Accurate statistics had been obtained, from which it appeared that the religious profession in the county comprised only one-fifth of the population above the age of childhood. A revival was aimed at; prayer, self-devotion, and personal labour by every Christian, were the means recommended by the speakers. "The simplest and pleasantest way of regarding a revival," said one of them, the Rev. Mr. Duffield, "was as *a visit from Christ*. Just as in the days of his flesh, he was now in one place, and again in another by his bodily presence, to raise the dead, to cure the leper, and restore sight to the blind; so now He was spiritually present by the Holy Spirit to work his miracles upon the soul. If they drive him from Gennesaret by their unbelief, he would return to those who were 'waiting for him' at the other side of the lake. The Holy Comforter was not merely a compensation for the absence of Christ, but a present Spirit was a present *Christ*." The affecting circumstance occurred, during the meeting, of two students solemnly offering themselves for mission work among the heathen; and finally, a series of ten resolutions of the Christians of Knox county were adopted, of which we quote the following as the most remarkable, without venturing any opinion at present as to some of them:—

"That concert of action among Christians of different denominations in the cities, villages, and country districts of the county be resolved on.

'That union prayer-meetings be organized.

"That there is at present a loud and unmistak-

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able call in the Providence of God upon our laymen and on all the private members of the church to engage in earnest and immediate personal effort for the salvation of souls.

"That on an appointed fast-day, wise and efficient means be taken to secure, as far as possible, the Christian visitation of every family in the county

"That in recommending and adopting the foregoing plan, we do solemnly covenant before the Lord, each of us, personally, and individually, that we will endeavour to carry the gospel to every soul in Knox county; and that for the Lord Jesus Christ's sake, and for the love of the Spirit, we do most earnestly entreat all our Christian brethren in the county, to enter into this covenant with us on the first Monday in January.

"That as the Great Head of the church has always been pleased heretofore to enlarge his church by pouring out the Holy Spirit at special seasons of mercy, we have no reason to suppose that the method of the divine procedure has undergone any essential change; that we still look to a revival of 'pure and undefiled religion' as the one great spiritual blessing that involves every other, and that we regard no instrumentality whatever as really effective without the special agency of the Holy Spirit."—*British Messenger.*

FEMALE MISSIONARIES.

It is now about twenty years since the leading speaker at a public meeting of one of our Town Missionary Societies said, "We have been hearing reports of work done by our *male* missionaries, when are we to hear reports of work done by *female* missionaries?" The chairman was struck with the remark. He suggested it as a topic of conversation, and the result was a very strong conviction that female agency should be thenceforth employed in the Home Mission field. Just about this time a very intelligent young person called on a Christian lady, who had taken a deep interest in superintending a Domestic Mission, and said, "I want to do something for Christ. Cannot I be a missionary? I feel now that I ought to consecrate all I am and all I have to His service." A district was at once assigned to her, and she commenced her visitations as the first female missionary in Scotland.

Not long after the appointment of this missionary, Ladies' Committees were formed; and that which was at first an experiment soon became a "great fact." In a few years twenty female missionaries were at work in one city, and the establishment of similar agencies followed in all the other large towns in the north.

Not many years after this first female mission was formed, "Marion"—the well-known Marion, the first of Mrs. Raynyard's Bible-women—was at work in London. She was both a Bible-woman and a female missionary, and the benevolent scheme, of which she was the first practical outcome, comprised provision for the temporal as well as the spiritual wants of the poor and neglected population of St. Giles'. In some of her first essays at doing good as a female missionary, Marion was very ill-used. One day, for example, she was visiting in a very low neighbourhood, where several ministers who tried open-air services had been obliged to give them up, when passing underneath a window, and halting to speak to a dissolute young woman, a pailful of dirty water was poured on her head. She gently rebuked the person who had done this, and now other women came to her rescue, and so indignant were they, that it was with difficulty Marion restrained them from punishing the culprit. Marion now became a favourite in the district; rooms were open to her in every street, and many an outcast was reclaimed. That was the beginning of the Bible-woman's Mission in London, which has become one of the most important of all our religious agencies in this great metropolis. Four hundred Bible-women are constantly engaged, all under local superintendents, and gratefully looking up to the benevolent lady as their head who has so wisely managed the institution

It is pleasing to find that the results of the labours of these devoted women are most satisfactory. Some of them discover wonderful tact in dealing with rough characters. For example, a Bible-woman in Poplar, who had been repulsed over and over again by an ungodly shoemaker on whom she had called knocked at his door one day, when he was so enraged as to threaten violence, but she said, "I am not come to read to you, but to ask you a favour!"

"Well, what is it?" said the man.

"I understand," replied the Bible-woman, "that there is a very bad man upstairs, and I want to read the Bible to him, for I am sure he needs it, but I am afraid to go alone; will you protect me?"

"Won't I?" answered the shoemaker, in a moment, his honour being appealed to; and then, walking up, he told his neighbour the woman's errand, and threatened that if he did not receive her kindly he would have nothing more to do with him; "For, mind you," he continued, "she is under my protection." This was enough; the Bible-woman was admitted. She read and spoke so kindly that both the men were attentive; then she prayed; and such was the effect produced that she was invited to call again. She repeated her visits until, by the Divine blessing, both the men were brought to a saving knowledge of the truth.

The agency of the Bible-woman and female missionary has been followed up by Christian ladies of high talent, who are preaching in some of the public halls to crowded audiences. Here, as in every other department of spiritual effort, we need to attend to the rule, "Let all things be done decently, and in order;" but we know our countrywomen too well to believe that they will transgress this rule, in doing the blessed work in which so many of them are now engaged.—*Christian Times.*

A HINDOO DEVOTEE CONVERTED.

Mr. Chandler, of the Madura mission, reports a remarkable case of hopeful conversion. *Sokappen*, some years ago, was the head man of his village, and "after the most straitest sect of his religion lived" a Sivite. He was the disciple, in his youth, of a brahmin "guru," and was himself set apart as a sacred person, with consecrated beads upon his head, neck and wrists. Reading, some years since, a celebrated Puranam, he found it stated that in front of the east gate of the pagoda in his own village there was, deep under ground, a very sacred fountain, the waters of which would have great efficacy in washing away sin. Resolved to bring so rich a boon within the reach of the brahmins and others, he commenced excavating, at the designated spot, a place seventy feet square, for a tank. When his own means were exhausted he began the practice of severe austerities, that he might successfully beg money to finish the work. He took the garb of an ascetic, put away his wife, ate but one meal a day, and that of coarse food, and as a means of torture, had his head inclosed in a kind of iron cage, closely riveted, with rough edges, around his neck. He visited also sacred places, rolled upon the ground after idol cars, as they were drawn at festivals, covered himself with sacred ashes, &c., &c., till the people worshipped him as a god. On one of his begging tours he chanced to hear a song, written by a sage of great repute, which taught that the *giver* and not the *receiver* of charity was blessed of the gods. Impressed by this, he resolved no longer to solicit aid, but to complete the tank at his own expense, and thus obtain all the merit. His means were limited, but he persevered.

After a time light began to reach his mind. The conduct of a brahmin priest,—who, when he carried to the temple a precious offering of the expressed juice of his first-gathered sugar-cane, poured a small quantity upon the head of the idol and drank the rest himself, saying that the brahmins were the real gods,—gave a great shock to his faith in idolatry; and he abandoned his round of ceremonies, took off his sacred beads, and laid aside his ascetic garb. Next the mission catechist in his village began to gain his confidence, and induced him to read Christian books and portions of the Scriptures. Gradually, more and more, the foundations of his old faith gave way, but he went on with building his tank, insisting that his vows to god and man, as to this work, could not be broken without sin, and saying that he would not remove the iron from his neck and head till the tank was done. He sold some of his land, and borrowed money, to complete it; but long before it was finished declared his conviction that, as a work of merit, it had no value. Mr. Chandler gave him a New Testament, which he earnestly read and highly prized. Then, with his cage still upon his head, he attended a meeting of missionaries and catechists, to inquire about the sacrifice of Christ, and "Mr. Tracy preached to him the atonement, like Paul continuing his speech until midnight." He now bought a whole Bible, read still of Christ and wept, constantly sought instruction from the catechist or the pastor, began to keep the Sabbath and to pray, with the instrument of torture still upon his head. In May, 1866, he finished the tank, which he walled up with hewn stone, and has stone steps leading down to the sacred water.

The brahmins determined to celebrate the finishing of this work with a festival in his honor, to decorate him with flowers and carry him about the streets in a palankeen; and then to remove his iron cage and deposit it within the temple as a sacred relic. But Sokappen refused such honors, went secretly to a blacksmith and had his head released from its confinement of eight years, placed the iron in a strong box till he had opportunity to give it to Mr Chandler, and openly declared himself a Christian. Relatives, brahmins, and a celebrated guru endeavoured by threats and curses and abuses to turn him from his purpose, but he seems "firm as a rock;" and whereas, "two and a half years ago he was," writes Mr. Chandler, "my most formidable heathen opposer, now he is a most valuable assistant, preaching the faith which once he destroyed." "The Testament is his constant companion," "he neither has nor wishes to have any pecuniary aid from the mission," "the heathen cannot say that *he* became a Christian to better his circumstances," and the hope is expressed that he will soon be baptized and admitted to the church. "Pray for him, that he may hold on his way, and that his faith fail not."—*Missionary Herald*

DOMESTIC OCCURRENCES.

DEATHS.

PEILE—May 4th, at Bombay, William Hall Peile, fifth son of the Rev. T. W. Peile, D.D., Incumbent of St. Paul's Church, South Hampstead, in the 29th year of his age.

MARESCAUX—April 28th, at Matheran, Augustus Hay, third son of L. M. Marescaux, Manager Agra Bank (Limited) Kurrachee, aged three years and six months.

ROCKSCHIES—April 28th, at Carwar, of abscess on the liver, Mr. Henry Rockschies, of the Forest Department, aged 33 years, leaving a widow and child to bemoan his loss.

CLOSSON—April 28th, at Manantody, Maria, widow of the late J. M. Closson, Esq., aged 31.

The following sums for the *Bombay Guardian* have been received: F. J. Candy, 4; J. Kingsmill, 36; Mr. Freake, 6; Rev. C. Harding, 15-4-0; J T. Nurse, 12; Captain J. Hobson, 15-4-0; Nat. Ben. Library, 6; N. Spencer, 12-0-0; M. B. Cohen, 6; Rev. R G. Wilder, 15-4-0; Lieutenant G. A. Jacob, 15-4-0; R. W. Hunter, 15-4-0; Mrs. Hern, 24; H. M. Birdwood, 12; H. Bowen, 15-4-0; E. F. Joachim, 8; J. B. Cross, 12.

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